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the opinion, or rather the conviction, that the proper observance of the Lord's Day is a heritage from the Presbyterians more than from the Puritans. It may be that the scrupulous regard for the Sabbath is to some extent due to Presbyterian influence; but it was certainly not the only agency. P. A. Bruce, in his *Institutional History of Virginia in the Seventeenth Century*, makes it clear by abundant citations that the people of the Old Dominion were as illiberal, if one chooses to put the case that way, as were those of New England; and they were nearly all Anglicans. Although I have not, at this moment, the work before me, I recall the author's remark that there was the largest possible liberty of action on week-days and the smallest imaginable on Sundays. Drunkenness and profanity attracted very little attention on six days of the week, but if a man had imbibed too freely of an intoxicant or so far forgot himself as to utter an oath on the seventh he was severely punished, if apprehended. 'A man must take no precautions against the ravages of a storm, if it occurred on Sunday, must not kill a noxious beast even on his own premises, or even be seen with a gun on that day. Whether we call this state of mind bigotry or conscientiousness, Mr. Bruce furnishes abundant data showing that it was by no means a characteristic of the people of New England solely. As I am not a student of Colonial history I do not know to what extent the records here drawn from have been examined before Mr. Bruce set himself to the task. Albeit, what he tells us will go far toward demonstrating that the strict observance of the Sabbath is a British rather than a Presbyterian or Puritan custom. This fact "leaps into the eye" of everybody who spends one Sunday in either England or Scotland at the present day, except in so far as it has been modified by the exigencies of the war. During the present century frequent complaint has been made, not only by church people, but also by liberals, against the increasing disregard for the Sabbath in Great Britain by foreigners and persons of foreign ancestry. There is no reason to believe that the veneration of the British people for the Sabbath is due to a reflex influence of the New country upon the Old as it has perished in the latter country ever since the time of Cromwell if not longer. Perhaps some day an expert in what the Germans call "Folk-psychology" will tell us why the Protestants and the Roman Catholics in the British Isles differ so widely in this respect from those persons professing the same faith in continental Europe. It may be remarked in this connection that the automobile has made more serious inroads on what many people regard as the proper observance of the Lord's Day than any other agency since colonial times.

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### PROHIBITION IN COLORADO

SIR,—As a reader of THE NORTH AMERICAN REVIEW, I have been interested in the article on prohibition in Kansas, by Mr. Albert J. Nock, and also the article in the October number on "Prohibition's Legislative Efforts," by L. Ames Brown—but interested in the sense that I feel these articles do injustice to the principles of prohibition, and to the results, where it has been put in practice.

As to the results of practical prohibition, I wish to call attention to the

way it developed locally in this portion of Colorado, before it became a State matter.

In 1869 and the first part of 1870 the Greeley Colony was organized, with Horace Greeley as treasurer, and as a leader in the organization and final location of the colony.

Prohibition was an important principle in its first organization, and was carried to the extent that, after the site for the colony was selected, and each member of the colony given his lot in the town site, which was the social and business center for the development of the colony, there was put in each deed a clause calling for the forfeiture of the title to the lot if liquor were sold on the premises.

The town of Greeley, Colorado, began with the first of the colonists that landed on the town site, some fifty-two miles north of Denver, on what was then the Denver Pacific Railroad, May 1, 1870. Greeley now has a population of ten thousand or more, and there has never in all this time been a saloon allowed in the town. Now what I wish to call attention to is the fact that, while in this section Greeley has been the pioneer in the exclusion of saloons, in this part of the State the benefits have been so evident that, within the later years, not only have small towns grown up—as Windsor and Eaton—in which no saloons have been allowed, but others of the larger towns, as Longmont, Loveland, Fort Collins and later Boulder, have cut out the saloons.

These mentioned are the important towns in this section of the State, and this condition developed with no special push of the prohibition propaganda, but evidently from the leading citizens and business interests, who recognized that saloons were a detriment to the true prosperity of the community. And this development has come in the towns of Loveland, Fort Collins, and Boulder in comparatively recent years during the development of the sugar-beet industry. This industry has been the cause of a very large increase of population, many of whom are Germans, and accustomed to beer-drinking. The development of the temperance policy, put in practice here, though brought about first in the line of local option instead of State-wide prohibition, is conclusive evidence, to me, that where prohibition is fairly tested by time, its wisdom and benefits, with wise application, will be proved beyond contradiction.

JOHN E. LAW.

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### "SELF-SACRIFICING GERMANY"

SIR,—Would it not be advisable to cast out the beam in our own eye before we insist on removing the mote from the eye of Germany? It goes without saying that, so long as we are not concerned either with the causes or objects of the European war, only intent on prolonging this money-making massacre, we are guilty of a colossal crime against humanity. Being thus sordidly occupied, we obstreperously threaten Germany whenever she makes a move calculated to interfere with the transit of our munitions to the Allies and to shorten the white man's Armageddon. Aye, we dictate in season and out of season to self-sacrificing Germany, who in the hope to avert it altogether, put off mobilizing her army a little too long. We even reprobate Germany when, having failed to avert it altogether, she